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But although it may practically administer to the edification of a few, and may tend to inspire a nation with some generous and noble thoughts, it debases and demoralizes thousands. It relieves some from the restraints of civilization; it awakens in others the fierce passions of lust, revenge and avarice; it offers to others new and irresistible openings for speculation; it lessens the sobriety and moderation of the community; and it exercises over whole masses of the poor that deadening influence which necessarily follows, sooner or later, a lavish expenditure of the national wealth."

DOUGLAS JERROLD ON WAR. — What a fine-looking thing is war! Yet, dress it as we may, drees and feather it, daub it with gold, huzza it, and sing swaggering songs about it, what is it, nine times out of ten, but murder in uniform — Cain taking the sercant's shilling?

But, man of war! you are at length shrinking withering like an aged giant. You are not now the feathered thing you were; the fingers of Opinion have been busy at your plumes; and that little tube, the goose-quill, has sent its silent shots into your huge anatomy, and the corroding ink, even whilst you look at your sword, and think it shines so brightly, is eating into it with a tooth of rust.

KILLING AND DYING IN BATTLE. — He had been for a considerable time deeply impressed with the conviction that all warfare is anti-christian and inhuman, and often expressed his astonishment that any good men could fight, as the precepts of Christ seemed to him so decidedly to condemn the practice. The subject now presented itself to his mind with peculiar force. He said: "How wonderful that men can go to war! How could I die now, hoping God would forgive me, if I would not forgive them, but sought to kill them in battle! How different is dying in my circumstances to death on a battle-field!"

Striking, indeed, the contrast! In one case, calm quietness, the presence of dear friends, the voice of affection, the accents of prayer and praise. In the other tumult, the roar of cannon, the thunder of the captains, the fury of the combatants, the execrations and groans of the dying, rage, revenge, slaughter! Whatever may be said of the glory of dying on the field of battle, surely it is an awful thing for a man to be hurried from the excitement and din of conflict, into the presence of his Judge fresh from the slaughter of his fellow-men, and accompanied perhaps by the souls of those whom he has just slain! Are the combatants Christians? Then they, whose mutual relation to their Lord binds them to a special love towards one another, appear before Him, their last act on earth having been hostility even to the very death. But if they are not Christians, then the blow which sent them into eternity was one which for ever cut them off from the hope of salvation, which smote the soul as well as the body, and consigned it to eternal death. To slay a Christian, is to smite Christ himself; to slay an unbeliever, is to plunge a fellow being into hell. Terrible alternative! Yet all who fight not only strike such a blow, but expose themselves to the risk of dying in the very act of striking it. May all Christians soon acknowledge the universal obligation of the command, "Love your enemies, and do good to them that hate you." Without waiting for others, may they at least, by obeying the precepts, fulfil the predictions of the Sacred Book, and "bend their swords into ploughshares, and their spears into pruning hooks," thus manifesting that Christianity is indeed, as the angels heralded it, "Peace on earth and good will to men!" — *Newman Hall.*

THE ADVOCATE OF PEACE.

BOSTON, MASS., FEBRUARY, 1869.

CARRYING PRIVATE ARMS:

ITS GENERAL EFFECT AS A MEANS OF SAFETY.

The New York press has been lately discussing with much earnestness, the means for a better preservation of life in that city. The *Times* "suggests that now, when public opinion is aroused to the necessity for greater security, the Legislature could not do better than pass a law, stringent in its provisions, prohibiting the concealment about the person of sheath knives, pistols and other murderous tools. If the penalties of such a law were enforced with the utmost severity, the lives of citizens would be safer. The first class upon whom restrictions of this sort ought to be placed, is the police force. A locust club is quite sufficient to meet the requirements in their case of offence and defence."

This suggestion is a plain dictate of common sense as the result of general experience in private life. We believe that in nearly all civilized countries, and in most of our own States, the practice of carrying arms, whether concealed or not, is prohibited as a means of general security to human life.

It seems strange, however, that governments and public opinion should, in this case, so pointedly condemn the very principle on which the whole war system rests. The principle is, in each case alike, that constant and ample preparation for violent self-defence, is the best and only reliable means of safety. The whole experience of society, as expressed in the laws of nearly all civilized countries, is clearly and strongly against this principle. *Preparation for conflict is most likely to bring it on both between individuals and nations. The strongest nations have ever been oftenest engaged in war.*

'But is no force allowable?' Certainly; the legal use of force by government is sometimes necessary to prevent its criminal use by the murderer, the pirate or the rebel. Its right use by the magistrate in executing law, and punishing crime, is never to be confounded with its use by such perpetrators of crime. There is surely a heaven-wide difference between the physician who uses arsenic as a medicine to cure his patient, and the murderer who employs the same drug as a poison to kill his victim. The distinction seems to us so palpable, that the man who cannot or will not see it, is quite incapable of appreciating *any* argument on the subject.

'But if government may use force at discretion, why not individuals?' Because, in one case it is legal, and necessary for the public good, while in the other it is illegal, unnecessary, and fraught with evils fatal to the safety and welfare of society. Government, as the representative and guardian of the community at large, is charged with this power on purpose to prevent its use by individuals, and, when faithful to its trust, supersedes the necessity of its use by individuals.

'But government has no rights beyond those inherent in the individuals it represents and governs.' Most assuredly it has; and from denying or ignoring this fact has come most of the extreme, untenable radicalism on the subject of government. Individuals can have no right to enact law, or to put it in force by penalties against its violators; but government, representing organized society, confessedly has this right, and is bound to exercise it in sound discretion for the general safety and weal. Government, indeed, is an embodiment of powers denied to individuals.